THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5957 Saturday, September 8, 1956 Price Threepence

"A HINGE OF HISTORY"

NATIONALISM means a struggle for power. *The Times* in a recent leader which attracted considerable attention put it in a more circuitous manner, "nations live by the vigorous defence of their own self-interests". A defence of what is called self-interest demands power, and presumably the more power a nation possesses the more it can look after its own self-interest. Nations therefore on a basis of nationalism should struggle for power; and the terrible history of Europe over the past half-century demonstrates what comes of that. Between the wars certain nations in Europe became hysterical with nationalism, they struggled for power, they protected, as they loudly proclaimed, their own self-interest, and the result was the second world war.

If a normal citizen of a normal country could be completely disinterested—and he cannot always be—then he would be bound to say that if nations gave up being so desperately concerned with their own self-interest, and more concerned with mutual help, everybody would be better off. At the time of writing these notes a considerable number of nations in the world cannot agree as to what should be done with a narrow strip of water about a hundred miles long, cut through a desert. Everybody knows that sooner or later that strip of water, or alternatives to it, will be used for the purposes the nations desire. It is, after all, not such a difficult problem for reasonable men to solve. But at the behests of nationalism, or at the behests of what are called self-interest, men are not reasonable. They move within grooves of emotion, or within the narrow corroding struggle for power, and like animals in the jungle they stalk one another, seeking behind the polite verbiage of official statements whom they may devour.

HATING THE JUNGLE IDEA

With a hypnotized stare the peoples of the world watch it all as if nothing other than this could be. The educated observers talk in their own jargon of this man's move or the other man's change of front. It is taken for granted that the struggle is going on for blatant self-interest. And the immorality of it all is hardly questioned. The whole scheming business is based upon the idea that the world is a place where the clever and the powerful come out on top. And silence is more or less requested for fear that questions asked may so weaken a national representative that he may lose a point in the struggle, and thus place his own nation in a vulnerable place in the jungle.

Against all this, through "blood, sweat and tears", enlightened nations, including Britain, have been trying to protest. Through harsh struggle they have brought into being the United Nations. They have hated the jungle idea, for, quite apart from moral questions, they have seen where it is leading. The hunting instinct with the bow and arrow; the small ancient armies in which men were supposed to prove their worth, have all vanished. The world, whether the diplomats recognize it or not, is no longer a jungle, it is a deadly place of nuclear fission. It is doubtful whether many of the "leaders" in the world should be let loose in it at all. Shades of the past, of Stalin, Hitler and Mussolini and shades of the present with men craving for personal power with a fanaticism not to be found in other human instincts, mark the cruel danger of affairs that men more or less regard as normal.

EMOTIONAL REVOLUTION

A new nationalism, with bewildering swiftness has sprung into life, it is the nationalism of the Middle East, the Far East, and perhaps what is now called pan-Africanism. Nations or races, which in some form or other have lived in subjection for centuries, are no longer subject. They have discovered the reality of national freedom, or think they have. This does not make them more wise, or does it give them men who act with responsibility in the new emotional upsurge. Indeed, the very conditions of emotional revolution can provide the hunting ground for men eager to exploit them for personal power. Out of emotional revolutions in Europe came the scourges of the dictators; out of the upsurge of nationalism and its urge towards power in the Middle East and elsewhere may easily come the power-drunk man inflamed with mystic ideas of glory. It must be difficult for a Nasser to keep reasonably sane with the eyes of the world upon him and an appointed "committee" of nations calling upon him in Cairo. Egypt, as it must seem to many Egyptians, is now regarded as "important". It is a power in the world, it has self-interests to protect. The hollowness of it all is hidden perhaps in national glorification. But if Nasser can supply the latter, Nasser is likely to be the "leader".

But can anything in such a situation be settled by what is usually called force? There are other methods. The new nations in the long run are as dependent on the West as the West is dependent on them. Europe in the long run can afford to wait. There are difficulties in waiting, but not so many unknown ones as entering into war.

"The Heart has Reasons"

By G. Randall Jones

A MAN'S beliefs are of two kinds, or on two levels. On one level, he holds beliefs, which are merely intellectual opinions. On the other level, he is held by beliefs which are tinged with strong emotional and volitional impulses. Beliefs of the latter sort may be described as "heart thoughts". These are the beliefs which mould character and determine destiny.

It is a common thing to hear people say: "It doesn't matter what a man believes so long as he does what is right." This is like saying: "It doesn't matter how the wheels of a clock move so long as the hands keep the correct time." The fallacy, in the case of the clock, is obvious; we know that we cannot separate "the movement of the hands" from "the movement of the wheels". In the case of a man, however, the fallacy is not quite so obvious. We think we can separate "deeds" from "beliefs".

We look around us, and observe that no one form of organized religion can claim a monopoly of goodness. Among our friends and acquaintances we number men and women of widely divergent views, yet the difference of their views seems to produce no practical difference in their conduct. Possibly we can think of avowed agnostics or atheists who, by their kindness and sympathy and sense of social justice, display a spirit which professing Christians might do well to emulate. All this leads us to suppose that "the movement of the hands" can be separated from "the movement of the wheels"—that "deeds" can be separated from "beliefs".

But examine the clock more carefully. What sort of clock is it? There are various sorts. One sort works by weights on a chain passing over a pulley; another by a coiled spring; another by a torsion system; another by an electric current. There are different types of mechanism suitable for a clock, and in every type the hands may keep the correct time, provided the mechanism functions as it was intended to function. But always and everywhere the "movements of the hands" are the result of the "movements of the wheels," by whatever system the wheels are driven. This gives us a clue to the nature of the connection between "deeds" and "beliefs".

THE SYSTEMS DIFFER

There are various ways of interpreting history, and even more various ways of interpreting human experience. Hence the variety of the systems of moral and spiritual guidance; the rival theologies and competing philosophies. These systems differ among themselves, sometimes in points of trivial detail, but often in matters of fundamental importance. Yet many of them may work, and work perfectly, in the sense that they lead their loyal followers into a more abundant and more perfect life. If they work in this sense, they correspond to the different types of mechanism (or, rather, to the different types of driving force) by which the hands of a clock may be moved. Yet some types of mechanism will not drive a clock, and some philosophies will not issue in nobility of character. A clock may be controlled by gravity or by electricity, but it cannot be controlled by coupling it directly to a petrol engine. A man may be inspired to nobility of action by Catholicism, or Calvinism, or Unitarianism, or Scientific Humanism; but, in present-day conditions, he is unlikely to act in ways that are safe and sane, to say nothing of ways that are holy and righteous, if the animating force behind all his actions is an arrant and exclusive Nationalism. In his search for a philosophy that "works," he may find what he seeks in one or another of the various schools of thought, but there are some schools of thought which lead to disaster.

Moreover, even if we confine our attention to the philosophies which "work," and work correctly, the mere fact that they are all capable of producing nobility of character does not entitle us to conclude that they are all of equal value. Consider the case of two clocks, driven by different systems, yet both keeping correct time. Is one as good as the other? Of course not. The mechanism in one may last longer than that in the other; it may need less attention, less frequent winding, and be worth a great deal more than the other. A similar difference may occur between two rival philosophies or two rival theological systems.

"HEART-BELIEF"

Both systems may work, in the sense that each leads its disciples to higher and purer life. Yet one may work more smoothly, more easily, more graciously, than the other. On the inside of the cover of the Year Book of the General Assembly the question is put: "What is Religion?" and the answer is: "Religion, as Jesus himself affirmed, is summed up in the two great commandments—Love to God and Love to Man." That seems to me a fine example of a religion which works smoothly and graciously. It also works easily, in the sense that it is easy to understand, though I must admit that it is not always easy to apply.

If we accept the great affirmation made by Jesus, and believe that Religion is summed up in Love to God and Love to Man, our acceptance will be more than an intellectual opinion. It will be fired by powerful emotional and volitional impulses; it will be something that holds us rather than something which we hold—something which we believe with our hearts as well as with our heads.

Those who are animated by such a "heart-belief" are completely loyal in their discipleship to Jesus as the Master, whilst at the same time they are able to enter into sympathetic understanding with those whose words and works are controlled by the "heart-beliefs" of the other great religions of the world. What is needed nowadays is not a new world-religion containing elements derived from all the religions already in existence. Any attempt to formulate such a synthetic religion would be like trying to devise a new way of operating clocks by combining the mechanism of gravity clocks, coiled spring clocks, torsion clocks, and electric clocks. What is needed is not this, but that each clock should use its own mechanism with the utmost efficiency.

So with the various "heart-beliefs" of the different religions. What is needed is that the Buddhist should be a more zealous Buddhist, the Moslem a more sincere Moslem, the Christian a more faithful Christian, and so on. Then, following our various paths with persistent loyalty, we shall all arrive at length at the top of the mountain, where all paths meet in God.

Home and the Welfare State

By Jean McLachlan

(Concluded)

ANY discussion of the home involves consideration of the needs of children and in particular their requirements as personalities in embryo. Thus we come to a main function of the home at all times but one which has been sadly overlooked of late. The home is the basic training centre of the child. Its influence is most permanent and is usually decisive. From it the child goes forth to school, club, church, street, neighbours, and work, and to it the child returns as to the centre of a wheel round which the whole revolves. Home has an advantage over all the other educative agencies. The child spends more years of its life and more hours of each day there than anywhere else.

HOME AND SCHOOL

The range of a child's experience is limited by its home. The interests, objects and above all language and vocabulary

which are familiar to him remain the all important tools with which he works. Of course, school, wireless and cinema do broaden his outlook but the extent to which he gets to know the world is strongly biased by what the home gives or fails to give. That is why the home often determines whether a capable child can benefit from advanced forms of education. Indeed the whole question of the educability of a child is within the home's control. Much depends on the parents' attitude and evaluation of the school's efforts. Practical action to arrange homework facilities, the time of going to bed, listening and looking in, support school functions; school attendance separates the Secure from the "casual" home. It is not too much to assert that our national system of education is threatened with failure because homes fail to play their part in making it work.

The home determines the behaviour of the child towards its contemporaries and adults. The much abused word "discipline" implies merely the control, by a variety of methods, of the child's activities so that first under external guidance and eventually by inner knowledge he learns how to relate himself happily to those about him. William of Wykeham laid it down that "Manners maketh man" but he did not add an important corollary "Homes make manners". A Secure Home will see that a child can move at ease in home, school and wider circles. It will launch him as an individual of intrinsic worth and as a co-operative member of society.

THE THREE GENERATIONS

That the Secure Home is the natural bridge between the individual and the community needs to be stressed. Failure in the home means misfits in society—a fact which has been generally accepted by those who have studied juvenile delinquency. Nowadays at the other end of the age scale we have the elderly who fail to find a place in the community. "Senescence" is a new social problem. There is no doubt that modern organization and modern medicine can cope with nearly every aspect of old age except the most vital, the personal and human side. The "Welfare Home" is a second best for the old as for the young; neither should be used if the genuine home is available. The Secure Home therefore should be wide in its embrace, enfolding two or three generations, although this does not always mean the use of the same roof. Planning for the old should still be done through the home circle, and responsibility for them at least shared with and not shifted on to the community.

A BASIS FOR PEACE MAKING

It is owing partly to the extension of the work of the State that the home has lost influence. Women, instead of working through the home, have utilized the State as an instrument of their good works. Where in the first instance the aim was to take national instead of personal action to remedy evils an unforeseen result has been to create a substitute for the home—efficient but lacking the human touch. Beneficent though it is, the organized community at times demands the life and liberty of the individual to preserve its existence, and causes the break-down of the home by usurping its functions. Worse still, in wartime the family is divided and many ties are shattered by separation as well as death. Construction of houses gives place to destruction, and millions of folk are rendered homeless. The home must be protected from the pressure of the community, and its rights are worth upholding when values for which we strive are being assessed: Nation may find many reasons to fight against nation but there is a bond of sympathy between the inmates of homes, which cuts right across national barriers. Thus in attempting to preserve homes Statesmen may find a new basis for peace making.

The object of these articles has been to present a bird's eye view of the functions of the home, but any such attempt will fail to cover the whole subject. For instance, there are many Secure Homes created by childless couples or single people. These, however, minister richly to the physical personal and social needs of those intimately associated with them, and it is their wide range of interests which makes them successful.

For long we have striven to give freedom to the individual; we have also laboriously built up the State as guardian of much need and love. Yet both the individual and the State require the services of the home for their harmonious development. We now should concentrate for a time on building Secure Homes, and in doing so we may well find the solutions to many problems which vex our generation.

COMMENT

The Ideal Sermon

IN describing the effect of the execrable Mr. Slope's first sermon in Barchester Cathedral, Trollope takes the opportunity to express his own disgust at the hardship imposed on mankind in civilized and free countries in not being able to go to church without hearing a sermon. "No one but a preaching clergyman has, in these realms, the power of compelling an audience to sit silent and be tormented. No one but a preaching clergyman can revel in platitudes, truisms and untruisms, and yet receive, as his undisputed privilege, the same respectful demeanour as though words of impassioned eloquence, or persuasive logic, fell from his lips." He asks that one might have the comfort of public worship, "without that anxious longing for escape, which is the common consequence of common sermons".

We all know that this attack on preaching is not without a real basis, but preaching would hardly come to have the place it has had for so many centuries unless it was felt to supply a need. In a recent number of the *Times Literary Supplement*, the leading article, in noticing a volume of Monsignor Knox's sermons, which it dismisses as being rather meditations than sermons, makes certain recommendations with regard to sermons that might cause some surprise. He suggests that all sermons should be written before delivery—the other alternative is too great diffuseness. The preacher moreover, should remember that the object of a sermon is to instruct, not to console; and again, he should recognize that no respectable Sunday sermon can be preached under half an hour, "a modest enough demand for an exercise which in stronger days might take as long as three hours". It is this last requirement that surprises me. I always have a feeling that one ought to be able to say in twenty minutes at most all that the average worshipper is likely to carry away; and, to tell the truth, there are few speakers who can hold a congregation's attention for longer. After all, to quote the leading article: "a sermon is not intended to be a penance".

Applause in Churches

The discussion that has been going on with regard to applause in churches, when they are the venue of concerts of instrumental music, shows how hard it is to adapt traditional behaviour to new circumstances. Unitarians, no doubt, are less inhibited by feelings about the special sacredness of places; but although we do applaud inside our churches when they are used for church meetings of various sorts and for concerts, yet I wouldn't be surprised if most of us feel just a slight tincture of disapproval at the back of our minds when we do it; at any rate that is probably true of those who have come into our organization from orthodox churches.

The great increase in the popularity of orchestras and the scarcity of suitable concert halls has made the question of applause in churches a live one. The difficulties of making payments at the door of the church is usually got over by the expedient of making the payment for a programme, which is shown on entrance; but the problem of applause is still a stumbling block.

The absence of applause is felt as wrong both by audience and performers, and in Liverpool it seems that in one case the programme suggested that the audience could show its appreciation by getting up and bowing at the end of each item. I don't know how many did it, but I expect those who did so were extremely self-conscious about it; and if one is encumbered by a coat, hat and bag it isn't always a convenient thing to do. One newspaper correspondent suggests that a much better way would be to wave one's handkerchief. There seems no alternative to hearty applause, and I haven't the

slightest doubt that in a few years' time applause for a concert in a church will become so general that young people will be surprised to hear that it wasn't always the custom.

A New Nation

It is not every day that one can be present at the birth of a new nation; and yet we are assured that that is the privilege of those who at the moment of writing are attending the conference of the Commonwealth of World Citizenship at Cardiff. This movement has been in existence for some years and has about 600 members, it is said, scattered among many nations. This year, however, the 150 members who attended witnessed the adoption, with some ceremony, of the Commonwealth's new constitution. The founder, Dr. Schonfield, told those present: "The moment is almost upon us when, as of legal right, we assume the status of a people." They had no common language, although they may yet attain one; and in due course the new Commonwealth would be applying to the various governments for diplomatic recognition, copies of the new constitution having been furnished to all governments in order to prepare the way for wider recognition.

It would be easy to sneer or laugh at the hopes that exist in the minds of the movement's zealous founders, but as members of another movement whose achievements as yet bear no relationship to the size of its claims and hopes, we are well aware that all movements have their day of small things. When, however, even the small degree of relinquishment of absolute sovereignty that is implied in membership of the United Nations is so difficult to achieve, one cannot help feeling that the movement is somewhat too optimistic; and that it would be better guided were it to add its strength directly to existing movements that seek international co-operation, instead of wasting its strength and enthusiasm on ideals that hardly seem attainable by its present methods.

Commentator.

The Unitarian Contribution Today?

(Contributed)

IN his book *The Unitarian Contribution to Social Progress in England*, Raymond Holt showed the great public service rendered by Unitarians especially in the 19th Century. In view of this fine record Unitarians to-day tend to have a feeling of inferiority. What is the Unitarian social contribution to-day, if any? How far are our congregations and people quietist, or merely concerned with providing themselves with social and communal life?

Whenever such questions are raised, different opinions are expressed. Some are inclined to think that to-day Unitarians are rendering very little public and social service. But others protest that in the past such service was confined to certain individuals and congregations, and that, in fact, Unitarians to-day are rendering much more social service than might be suspected.

It is true, of course, that many of the 19th century forms of social service are no longer required. But undoubtedly other channels of service have appeared in these modern times. It is, then, a question of fact as to what Unitarians are contributing to-day. From the challenges which *The Inquirer* has recently thrown out to ministers, Women's League, and to others — and from reports and letters which have newly appeared in its pages—it would seem that some new life and spirit is stirring in our midst. This then would seem to be an opportune moment to try to answer the question, and to establish the facts, as to what social service Unitarians have been rendering in recent years. If the answer should prove unfavourable, the truth might be salutary and stimulating. In Thomas Hardy's famous line: "If way to the Better there be, it exacts a full look at the worst." On the other hand the result might turn out most surprising and encouraging.

SOCIAL SERVICE

As a basis for a new forward movement of the Unitarian spirit, let our Social Service Department, then, undertake a fact-finding survey or census of what Unitarian congregations and individuals have been doing in the way of social service during the past 10 years—say since 1945, the end of the Second World War. Let the questions be sent to our ministers, church secretaries, and the secretaries of other appropriate bodies. These persons would possess, or could acquire, the necessary information concerning individual Unitarians.

It is not easy to define or to put into words what exactly is meant by social and public service. In a sense every kind of work for the community, however humble, is a form of social service. But most people would understand what was required for the purposes of the survey—a record of all those activities which make for the betterment, uplifting, healing, widening, and greater fulfilment of social and individual life—activities which are not merely materialistic and self-seeking, but which involved a large element of idealism and altruism—activity for the sake of others outside our own family circle. In these modern times when few have the private means to devote themselves entirely voluntarily to social service, and when many trained workers devote themselves professionally to such activities, paid social service should not be excluded from this survey.

A SURVEY

Some of the chief headings of such a survey would be as follows:

Religious. Inter-church activities — fraternals — Free Church Federal Council activity—international religious work—missionary work—work between Christian and non-Christian religions—work with semi-religious organizations, Y.M.C.A., Toc H, etc.

Political and Industrial. Parliamentary. Work in political parties. Local government work, whether as elected or co-opted representatives, or as paid officials. Trade union and friendly society work. Benevolent societies. Industrial welfare.

Educational. Primary, secondary, university teaching. Adult education work. More specialized teaching of deaf, blind, mentally retarded. Service on Education Committees. Library work.

Medical. Doctors and nurses. Service on Health Executives and Hospital Boards. Specializing healing activities.

Mental Health. Work with Mental Welfare organizations. Visiting of Mental Hospitals. Work in psychological clinics. Psychological and psychotherapeutic work.

Penal Reform. Prison Visiting. Work for abolition of Capital Punishment and other penal reforms. Discharged Prisoners' Aid. Poor Man's Lawyer. Magistrates' work. Juvenile Court and juvenile delinquency work. Probation work.

Social Service Committees. General charitable work and relief. The poor and unfortunate. Marriage Guidance. Community centres.

Youth and Children. Youth Club work. Scouts and Guides, etc. Foster parents and adoption. Work for underprivileged children. Cruelty to children. Playing fields.

Old People. Work for Old People's Committees and for the Old Age Pensioners. Work for Old People's Homes and Old People's Weeks, etc. Visitation of Old People.

Incapacitated Classes. Work for the blind, deaf and dumb, spastics, diabetics, war-disabled (British Legion), etc.

International. Work for U.N.O. and U.N.A. and other international bodies. Esperanto. Work for pacifist and peace societies. Work for international friendship and the abolition of the colour bar. Help for backward areas of the world. Help for refugees, displaced persons (flag days and other efforts). Foreign travel work. Work with the Forces, especially abroad.

Miscellaneous. National Trust. Preservation of countryside, historic buildings, public footpaths. Smoke Abatement.

Work for animals. Promotion of Culture, Drama, Art. Literature, writing, research.

These are only some main suggestions. Obviously many other ideas will occur to other people, for the openings for social and public service are manifold. New ways of serving are always coming to those who love their fellow men. Such a Unitarian social survey might well be entitled: "Let Your Light Shine!"

An Urgent Plea

By a Small Group of Laymen

For a Positive Statement of the Faith, Purpose and Objective of The Unitarian Church

THE PAST

Our Unitarian Heritage

IN addressing this memorandum to those within the fellowship of our Unitarian Church, it will hardly be necessary to recall at any great length the circumstances which called us into existence as a separate denomination, nor the spirit which has animated our Church and the characteristics, principles and beliefs, which have distinguished it from other Christian denominations.

We recall the past chiefly to remind ourselves that beyond doubt a great deal of the strength of our movement in the early and middle periods derived from the fact that the courageous stand of our forefathers against compulsory adherence to doctrinal beliefs, brought large numbers of liberal-minded persons to our support.

We pay due honour to the stalwarts of the Unitarian faith of former years; men and women who were not afraid to break new ground in religion, even when by so doing they often brought on themselves the anathema of their orthodox brethren. Since those early days, however, the spread of learning and the advance of knowledge, particularly in the scientific field, have tended to reduce in practice the extreme insistence on creed and dogma by the orthodox Churches, and in consequence the special appeal of our free religious faith has lost much of its original distinction and consequent support.

It is our desire to urge that the questing spirit of discovery and progress possessed by our ancestors shall be maintained, and that in our day and generation we may become, as they did in theirs, a rallying point for a progressive advance and interpretation of religious truth.

THE PRESENT

Our Responsibility

May we, at the outset of our thoughts on present day problems, say that we fully appreciate all the practical needs which are the source of so much concern to our denomination as a whole and to our individual Churches. Ministerial salaries have to be raised, Church roofs have to be repaired, our war-time building losses have to be made good, and all this at a time of great social change when money for these worthy objectives is difficult to raise.

We agree completely about the vital importance of meeting to the utmost these material necessities, without which it would be quite impossible to make any effective contribution to the religious needs of our day and generation.

There is, however—and this we would most strongly emphasize—a great danger that the very magnitude of our immediate material problems may tend to obscure the more vital spiritual responsibilities and purposes of our movement. The columns of *The Inquirer* and correspondence and reports in the daily Press support each other in evidence of a widespread belief that the presentation of religious truths by orthodox denominations, as well as our own, is failing in its appeal to men and women of our day, and particularly in inspiration to the younger generation.

What, then, should be our objective?

Surely, first to re-define in terms consistent with modern knowledge, the relationship of Man with the Universal Power which in religion we call God—(the first Great Commandment).

Secondly, to re-define the relationship of Man with his fellow-men—(the second Great Commandment).

In these modern days this involves not only in quality of our personal and individual relationships, but also the innumerable channels of national and group activities, and in this era of vastly improved communication and travel, the import and real meaning of the "Brotherhood of Man". We have the strongest possible feeling that the main objective for any religion to make an effective appeal to-day, must be to propound a faith which will translate and combine these two Commandments in clearly understandable and related terms.

We suggest that no denomination of the Christian Church is better placed than our own to supply the answer to this supremely important need.

Our urgent plea is that those in authority in our denomination should decide the means best suited to attain this end, and that steps be taken to implement their decision with a minimum of delay.

THE FUTURE

Our Opportunity

We believe that such a positive statement of our beliefs as would lead to an effective co-ordination of ideas on these two cardinal spiritual relationships, in harmony with modern knowledge, would prove to be of such power and influence as to revitalize our denomination and attract to our ranks some proportion of the multitudes who to-day are outside any Church affiliation.

In this conviction we would extend our most sincere encouragement to all Ministers and members of our Church who have the vision to see the possibilities which the future has in store for us, if they will but lead the way.

To this end we would urge the appointment, with a minimum of delay, of a Standing Commission to be composed of men of insight, practical experience and integrity, who would be charged with the duty of following up the work which was started by the publication of "A Free Religious Faith".

NEW CHURCH AND REVIVAL IN PORTSMOUTH

By J. R. Sturges

(Lay Pastor, Portsmouth Unitarian Church)

AT last we've done it. There in the middle of the High Street which runs like a spine through Old Portsmouth, stands the new Unitarian Church — a memorial to John Pounds, the cobbler schoolmaster of Portsmouth. This new John Pounds Memorial Church, standing upon the site of the old chapel, is a fine looking building which cannot be ignored. Its impressive main door opens on to the street and even the garden at the side has no boundary wall. Indeed the Memorial Garden invites the passer-by. The memorial stone over John Pounds' grave is white and stands high on two steps for all to see. To it is a straight path from the roadway and on one side are two garden seats which local organizations have kindly provided for the public. Indeed, in the three weeks that the hoardings have been down, over 1,000 visitors have walked the path to the memorial stone, and on Sunday last nineteen of them were persuaded to join us in our evening service of worship. All of this is a promising beginning to what we hope will be a revival of Unitarianism in Portsmouth.

And yet when we began everyone was convinced it could not be done. The first task was to amalgamate two small Unitarian Congregations which, although their chapels were almost back to back, had remained separate even in their years of decline. Then we were told that we could not rebuild in the High Street and when that decision was reversed,

most felt that it would be unwise to do so since Old Portsmouth was finished and would never again be a residential area.

Then there was the need to negotiate with the War Damage Commission who, we were told, would be most unsympathetic, especially as our proposals included a minister's flat in addition to a church and hall. But even worse were the years of waiting for permission to build. And then when at last we began to rebuild, there were those vaults and graves. In all some 35 re-interments took place and, with Home Office authority to obtain, at one stage it looked as though the whole scheme would founder. The decision to call it a John Pounds Memorial Church was not very sympathetically received, for many felt it too pretentious; others that it was unsuitable. Everyone felt that the whole scheme was too costly and that, even if the War Damage Commission paid for it we could never furnish and equip it on an adequate scale.

But at last it is complete. As I stand in my study window looking down on the memorial stone standing erect amid the new grass with the splendid church and hall beyond, it is hard to believe that the dreams of ten years have at last been realized. The sleepless nights, the 700 letters, the endless negotiations, the phone calls and interviews—all have been worthwhile. Portsmouth Unitarians have an adequate home in which to begin their work of revival and John Pounds has a dignified memorial.

Not that all the difficulties have been overcome. There is still a large sum of money required and the issuing of a John Pounds Memorial Appeal means many more letters. There are still the legal tangles of an entirely new trust, and more letters. There is the task of filling the church, for a congregation of 40 in a building which can seat 120, tends to advertise our weakness. Moreover, the spending of £20,000 deserves bigger support.

Already we have distributed a thousand leaflets in a neighbourhood filled with a large proportion of three and four storied flats.

But these are problems which will be overcome. The church and hall and minister's flat are a reality; so is the Memorial Garden, for the men of the congregation laid the 450 turfs for the lawn of the Garden last week. The small congregation have already raised over £770. We have seen something of the faith that can move mountains and who knows that faith may yet fill the John Pounds Memorial Church.

Why and Wherefore?

QUESTION: *Could some instances be given in support of the statement made in an answer given in the issue of July 28th, that "human beings are in many respects non-rational"?*

THAT much human behaviour is the result of non-rational forces — emotion, instinct and the like — is an inference from everyday experience. In the heat of passion or under the influence of prejudice, we all do things which we could never justify rationally, things moreover, which we sometimes do not even intend. As St. Paul said long ago, the good which we would, we do not, and the evil which we would not, that we do.

In spite of this, it has always been assumed in the past that basically, we are still rational beings. Unfortunately, modern science tends to demonstrate that we are not. Our physical inheritance, the workings of our endocrine glands, our deep racial memories, the environment surrounding us in our early years—all these play an enormous part in determining our temperament and our behaviour. One does not need to be a Freudian to know that many of our actions are unconsciously determined, and that the reasons which we give for our behaviour are often rationalizations (i.e. "phoney" reasons—such as that enshrined in the maxim "a little of what you fancy does you good".) One does not need to be a Marxist to know that much of our individual and collective action is economically determined. (How else can one explain the fact that working class districts vote Labour and middle class districts Conservative?)

This does not mean, of course, that reason plays no part in determining human behaviour. Indeed, this view, held by some psychologists and sociologists, can be shown to be logically self-destructive. But the part played by reason is undoubtedly very much smaller than is commonly assumed.

Perhaps one of the best demonstrations of the essential irrationality of human nature is the fact that the majority of mankind still indulges in active preparation for total war, and consents to the continued testing of nuclear weapons, while knowing full well, as statesmen so frequently inform us, that another war would be horrible beyond imagining, and in any case utterly futile.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 8d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1

TEL.: EUS. 7334 Editorial: EUS. 2812

Padiham: A small party of young people had the privilege on Saturday, August 25, of visiting Kemsley House at Blackburn, the home of the Kemsley newspapers. It was interesting to see all the types of machinery, and to receive messages from Newcastle and London "hoping that the Unitarian party were enjoying themselves".

On Sunday evening, August 26, the service throughout was conducted by the young people in a capable manner. The service was very well supported by a large congregation, and the organist was Miss A. Grimshaw. The addresses were delivered by Miss Barbara Hawthorne and Mr. Barry Brown, the lessons read by Mr. Jeffery Brindle and Mr. Jack Swindlehurst, and prayers offered by Mr. Richard Bradshaw. Others taking part in this enjoyable service were Mr. Peter Stuttard, Misses Rona Heys, Daphne Hudson, Maureen Atkinson, Sandra Lewis, and Margaret Waddington. Many thanks to our Minister who helped us in this work.

We welcome everyone to our regular Sunday Services—"Here Let No Man be a Stranger".

The Secretary of the newly-formed Y.P.L. at Padiham is Miss Rona Heys, and the Treasurer, Mr. Jeffery Brindle.

India

There was a large and appreciative meeting of the International Goodwill Centre at the British Legion Club, Gillingham, on Monday evening to hear Dr. Mohan Moulik, Public Relations Officer of the High Commission of India (London), speak on the very important and topical subject of "India and the West".

Dr. Moulik began by indicating India's great age: alone of all the ancient civilizations India and China still lived on.

India had always been a cultural rather than a political or religious entity: her continued existence was due to certain basic spiritual values, of which the foremost was *tolerance*. The divine in man had been revered and assimilated wherever it had been found, and it was because of this that although Dravidians, Aryans, Buddhists, Muslims and Europeans alike had all left their differing marks in India, India continued to grow as India still.

To-day India had realized that she could contribute vitally to the international scene only if she approached world problems true to her own light and experience. She was "neutral," but *actively* neutral—active in the cause of world peace and profoundly aware that war and violence solved nothing at all.

Naturally, India in her new and independent rôle was often misunderstood in Britain—e.g., as in the present Suez crisis—a situation often worsened by unsympathetic newspapers here that failed to move with the changing times.

Although India still had great unresolved domestic problems and needs the help and sympathy of the outside world, she was nevertheless confident of her ability to help the world with its problems, too, because to-day all mankind is fundamentally "all mixed up together".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 9th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Road Meeting House, 11, Mr. D. Elwyn Davies
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ARMAGH, Unitarian Church, Abbey Street, 11.15 and 3, Rev. R. Gill
ATTLEY, Unitarian Chapel, Manchester Road, 6.30, Miss Ada Higgins
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. J. C. Bowen
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Armour
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. R. J. McLachlan
BIRKENHEAD, Grange Lane (nr. Stevenson), Unitarian Church, 11, Dr. Montague Rowe
BLACKBURN, Free Church, High Street, 11.15, Dr. J. J. Guthrie
BRADFORD, Unitarian Church, Hanover Square, 6.30, Rev. J. E. Murphy
BRADFORD, Church of Humanity, Bowling Street, 11 and 6.30, Rev. G. I. Gurney
BRIGHOUSE, Wesley Road Church, and Rhodes Street Mission, South Bank, 6.30, Rev. Ronald McGarvey
BRIGHTON, North Street, Dyke Road, 10.45 and 6.30, Rev. J. H. Dysart
BRIGHTON, South Street, Lewes Road, 11 and 6.30, Supply
BRIGHTON, Hove Street, 2.30, Sunday School, 10.30 and 6.30, Supply
BRIGHTON, Richmond Road Free Church, 10.45 and 6.30, Rev. J. W. Kaye
BRISTOL, Unity Church, Dean Road, 10.30 and 6.30, Rev. Arthur J. Long
BRISTOL (Lewin's) Unitarian Chapel, Spon Lane, 6.30, Supply
BROADSTONE, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 11.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billson
BRIGHTON, Christ Church, Dorset Street, 3, Sunday School, 6.30, Rev. W. H. Carnell
BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. Russell Jones
BRISTOL, Christ Church Unitarian, New Road, 11, Rev. H. Stephenson, 6.30, Rev. D. P. May
BURNLEY, Lowlyn's Mead Meeting, 6.30, Rev. A. H. Boyle
BURNLEY, Oakfield Road, 11, Rev. A. H. Boyle, 6.30, Rev. J. Tyssul Davis
BURNLEY, Unitarian Church, Todmorden Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. H. Ryan
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Prof. F. J. Stratton
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CARLISLE, Lowe Street, 2.15, Sunday School, 6.30, Rev. P. D. Jones
CHESHAM, The Church of the Good Companions, Blomfield Hill, 3, Mr. J. W. Nicholson
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 3, Sunday School, 6.30, Rev. Malcolm Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Rev. E. S. Pope
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Snow
CHICHESTER, Church, Adelaide, 10.45 and 6.30, Rev. Ernest Tyson
CHORLEY, South, Old Meeting Road, 11.30, Children's Service, 6.30, Miss E. Smith
CHORLEY, Halliwell Road, 11, Sunday School, 6.30, Rev. Alan Williams
CHORLEY, Free Christian Church, Bench Street, 6.30, Supply
CHRISTCHURCH, Unitarian Church, Stanwinge Street, 11 and 6.30, Mrs. M. S. Dixon
CHRISTOW, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chubb, (also, 6.30, 1st Sunday in the month)
DARLINGTON, Skinner Street, 6.30, Rev. A. B. Duncan
DARTON, Walton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Coppin
DERBY, Peter Gow Unitarian Church, 6.30, Mrs. J. Dixon
DEVIZES, Old Meeting House, 10.45, Miss E. M. Dyson
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DUBLIN, Ashton Street, Unitarian Church, 6.30, Rev. R. G. Gillis
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. Lowell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. R. Pendlow
DUNDEE, Old Church, Claypotts Hill, 10.45 and 6.30, Rev. Stewart P. Wintersgill
DUNDEE, Unitarian Church, 39 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavendale
EXETER, George's Church, South Street, 6.30, Rev. L. J. Hobbs
Old Chapel, High Street, 11 and 6.30, Rev. J. Stacey Harris
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. J. E. Bisset
GLASGOW, Unitarian Church, Pitsligo St., 10.45 and 6.30, Rev. Gladstone Short
GLOUCESTER, Barton Street, 3, Rev. Rebecca Strong
GLOUCESTER, Ward Street Church, 11.15, Rev. R. Nevin Cross
HALIFAX, Hope Church, High Street, 10.45 and 6.30, Rev. Arthur Stanton
HALIFAX, Northgate End, 10.45, Rev. J. R. Travers, 6.30, Mr. L. Tetlow
HARTLEY, Free Christian Church, South Terrace, 11 and 6.30, Rev. Douglas Hewin
HARTLEY, Great Meeting, Baker Lane, 11 and 6, Rev. Ronald E. Gammidge
HASLEMERE, Wesley Hall, 6.30, Rev. J. Martin Allen
HASLEMERE, Free Church, Grayshott, 6.30, Rev. J. R. Travers
HULL, Park Street Church (Unitarian), 6.30, Rev. Stanley Pope
Isle of Wight, Newport, Unitarian Chapel, 11 and 6.30, Rev. W. Carter
ILKESTON, Middle Gate Chapel, 6.30, Supply
KENDAL, New Meeting House, 11 and 6.30, Rev. W. Backhouse
KETTERING, Meeting Street Chapel, 11 and 6.30, Dr. Alfred Hall
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. Bruce L. Goldsmith, 6.30, Rev. J. Hunter
LEICESTER, Richmond Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Free Read Street, 11 and 6.30, Rev. Leonard Mason
LEYTONSTONE, Essex, 11, J. E. Lindsay, The Little House, Garth Road, 11, ——
LINCOLN, Wragby Chapel, 11, Rev. F. Hankinson
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. Hawkins
LIVERPOOL, Ancient Chapel of Toxteth, 11.30, F. N. Thomas, 6.30, Rev. J. E. Mousley
LIVERPOOL, Smith Free Church, 11, Supply
LIVERPOOL, Renshaw Meeting, Hall Street, 6.30, ——
LIVERPOOL, Gateacre Chapel, 11, Rev. Maurice Jameson
LIVERPOOL, Hamilton Road, Egerton, 11, Sunday School, 6.30, Supply
LIVERPOOL, Upper Street, 6.30, Rev. T. E. Bryden
LIVERPOOL, Little Road, 11, Rev. E. Gwynne Peers, 6.30, Rev. Maurice Jameson
LIVERPOOL, Mill Street, Edgware Road, 6, Rev. Wynford M. Lewis
LIVERPOOL, Hillsborough and Stoneycroft Union Church, 6.30, Mr. John Wilson
LIVERPOOL, Stanley Hill Road, 11, Rev. E. G. Lee
LIVERPOOL, Queen Square Church, Wesley Hill Gate, 11, Rev. J. C. Bakewell
LONDON, Pound Gate, Upton Lane, 6.30, Mr. Frank Lewis
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. E. C. Thompson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Arthur Long
LONDON, Hampstead, Rosslyn Hill, 11, Rev. George P. May
LONDON, Highgate Hill Unitarian Church, 11, Rev. Harold Richards
LONDON, Hinde Street Church, 6.30, Rev. Dennis Hickinbotham
LONDON, Highbury, Upper Street Chapel, 6.30, Rev. A. V. Pitt
LONDON, Hackney Unitarian Church, Queen Road, 11, Mr. F. H. Cornish
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. E. Bates
LONDON, Leytonstone, Leo Road, Baptist Church, 11.15, Mr. G. J. Pond
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lowe
LONDON, Stamford Hill Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. B. Towler
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newlands Road, 6.30, Dr. Dorothy Tarrant
LYTHAM St. Annes (Ansdell), Clifton Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Pattin, 6.30, Student
MARSTON, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Weir
MANCHESTER, Mosley Church, Ryder, 10.45 and 6.30, Rev. W. Hill Warhurst
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. Jesse Gill
MANCHESTER, Rumford Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Sand Chapel, Withefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Phillip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. W. Nicholls
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheratt
MARPLE, Unitarian Hall, 11 Stockport Road, 3, each Sunday
MERTHYR, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cohan Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Sharp
NORTHAMPTON, Kettering Road Church, 6.30, Mr. S. Burrow
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Hoxton-Greenbay Road, 11, Rev. E. H. Kimbley, 6.30, Rev. J. Rowland
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dowell
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Spurgin
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RADCLIFFE, Moses, The Meeting House, 6.30, Rev. Lawrence Redfern
RAMSBOTTOM, Blackwater Street, 10.30 and 6, Mr. F. Walker
RATHMINES, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tilsit
READ, Addison Road, 11, Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilson, 6.30, Mr. H. Matthews
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Myers
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11, Mr. T. Wardle, 6.30, Rev. F. Sorell
SHEFFIELD, Unity Church, Cemetery Road, 11 and 6.30, Rev. J. D. Davis
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Phillip Tilney
SOUTHPORT, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Wareham
SOUTHPORT, Knill Memorial Hall, Bath Vale Road, 6, Rev. H. J. Bowerman
SOUTHPORT-on-Sea, Bowden Road, 11, Children's Church, 6.30, Miss M. Chapman
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Mr. A. Patterson
STOCKTON-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
STOCKPORT, Presbyterian Unitarian Church, 11, Supply, 6.30, Mr. E. Lees
SWANSEA, Unitarian Church, High Street, 6.30, Rev. H. Viney (also, 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. H. Viney
SWINTON, Station Hall Road, 10.45, Mr. D. Dunkley, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Rimmer
THORNTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Prosser
TIVERTON, Unity Church, Westexter Road, 11 and 6.30, Rev. Charles Fletcher
TORQUAY, Upton Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. E. W. Hill
WEST KIRBY, Brookfield Gardens, 11, Rev. E. W. Hill, (also, 6.30, 1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. R. W. Hill
WHITBY, Flowergate, 6, Rev. W. T. Wilson
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Beaty Davies

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Cecil Cooper
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.1.; Unitarian Hall (Inner Temple), 4.15, Service: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 17 Francis Street (off College St. 7.15, Supply. Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grice Ave., Melbourne, C.1. Minister Rev. W. Berriman. Meetings as advertised
Stanmore Community Centre, Audley Road, Sanford (Vic.), 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Berriman

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arnold Cantelon
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1350 Tenth Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, Rawlly Road, 11 and 7, Rev. E. H. Morgan
WELLINGTON, Services suspended, Enquiries—Mrs. Wearn, Tel 41-272.

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School; 2, Service, Rev. Maurice C. Burton

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Deaths

Davies—On September 1 in hospital, the Rev. J. Gordon Davies (Minister of Bank St. Chapel, Bolton), aged 50. Beloved husband of Winifred.

Molyneux—On August 11, suddenly at his home, 18 Queen's Avenue, Ashton-in-Makerfield, Harold Molyneux, aged 61 years, beloved husband of Bessie, and dear father of Arthur and Jessie, wife of Rev. Eric Phillips, Great Hucklow. A lifelong member and faithful servant of Park Lane Chapel, near Wigan.

Engagement

Nicholson—Sutton—James W. V. Nicholson, of "Sandi-cote", 29 Woodlands Road, Gillingham, Kent, and Eileen M. Sutton, of "Rosalea", Kingsnorth Road, Ashford, Kent.

NEWS REVIEW

"ADVANCE CAMPAIGN" IN SOUTHPORT—1956 Report

In preparation for the effort, the secretary of the church was asked to write to the secretaries of all our churches to seek information about any who were known to have come and settled in the town. Some 50 replies were received, all interested in the effort and wishing us well; but only four "new" households were mentioned? . . . the rest were known to us. Out of these four, though contacted, there was no response. They were mostly "old," and had in the meantime (never having been transmitted to us) made other church affiliations. (Herein is an obvious and saddening defect in our movement.)

In further preparation, 2,000 handbills were specially printed and distributed judiciously about the town, and a preliminary advertisement was inserted in the local press. In addition, we were fortunate enough to get a write-up in one paper.

The general set-up of the Campaign was pretty much as in other cases: special preachers for certain Sundays, week-night lectures and discussions, series of sermons by the local minister with social gatherings following, Saturday night rallys, etc.

In the main, the Special Preachers (Revs. F. Cottier and D. E. Richards) did not attract any very noticeable increase in the congregations, even though a Rally was organised prior to the Sundays on which they preached.

The Week-night Lectures did rather better. There were three of these: Dr. S. J. Kennett on "The Religion of a Scientist," the Rev. Dr. P. N. Tindall on "Sands, Stones, and Scriptures," and the Rev. Dr. R. W. Wilde on "A Psychologist Looks at Religion." Some three dozen attended each, and took part in the discussions. A number of these were definitely from outside.

(Continued next column)

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(Continued from column one)

Two Series of Addresses by the local Minister (Rev. T. J. Jones, on "Why I Joined the Unitarians" and "Public Issues of the Day" (Race, Relations, Morality without Religion, and Atoms for Peace) drew their quota of interested listeners, who remained for a cup of tea and chat afterwards.

Easily the most outstandingly successful item in the whole programme, however, was the "Service of Many Faiths". The minister succeeded in getting the Rabbi of the local Reformed Synagogue to take a prominent part; together with four teacher-students from the Malayan College at Kirkby, Liverpool, representing Hinduism, Buddhism, Sikhism and Islam. Each one gave readings from the scriptures of his faith in excellent style. The result exceeded our most sanguine expectations: the church appeared comfortably full, with about half the congregation from outside our own folk. There was apparent in both the service (which was conducted by the minister) and in the after-meeting an appreciative and enthusiastic interest. Of course, a good publicity was engineered both before and after the event.

As for the rest, it remains to say that our own people, certainly, were roused to a better appreciation of their heritage; and some four or five from outside have shown a continued interest in the services. We hope that the seed sown will bear other fruit later.

"Why and Wherefore"

Have you any questions on religion, the Unitarian movement, or Unitarianism in general, you would like answered? This weekly feature of "The Inquirer" aims to serve your need. "I wish to express my sincere thanks to you for your enlightening reply in last week's 'Inquirer'," unless one questioner. We know these "experts" on the job. Send us your questions. We will try to answer them.

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Printed by Westminster Press Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 10 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, September 8, 1956